

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, APRIL 30, 1908.

NEW SERIES VOL. X. NO. 18

## The Brewers and Distillers.

An investigation of the liquor traffic in Trenton, N. J., revealed the fact that two-thirds of the houses rented saloons in Trenton belonging to brewing and distilling companies, and one-half of the remaining third belong to individuals connected more or less directly with such companies. Conditions, similar to these, doubtless, exist throughout the country.

The issue is between the well being of society and the many interests of the brewers and distillers. The saloonists are the tools of the great corporations making intoxicants. That shows why the brewers and distillers are spending so much money in local option contests in Louisiana, Illinois and other States. Mr. Sydney Story, with his intelligence bureau and the brewer's henchmen, has been very active. Education of the people with the facts would be death to the saloon. The whisky business cannot be defended as useful or merciful. There is only one thing to be done with it, and that is to vote it out, legislate it out. Judge Dupree made speeches for the liquorites in Arcadia parish. He said that he was charged with having been "bought up." A man that has sense enough to be a judge and use such silly arguments as he did, people would naturally think he was "bought up." He gave as his opinion that, to vote whisky out, would be to stop the wheels of progress in this community (Crowley). He expressed the belief that the police force would be reduced and the city deprived of proper police protection; the appropriation for the high school would be discontinued; the city officers underpaid; the fire department deprived of assistance from the municipality; the construction of sidewalks and other public improvements discontinued. The sale of whisky does not make the sun shine brighter, the seasons more regular; it does not make people work better; it does not help men mentally; it does not increase the currency or silver money; it does not increase the value of trade. Every dollar spent for liquor is worse than wasted. It would be better for the purchaser to pour it out on the ground; it does not make flesh, bone or sinew and every dollar spent in the saloon is taken from legitimate trade for groceries, dry-goods, shoes, furniture and in buying homes, and the saloonist does not pay the taxes. He just advances it to the tax collector, or, in most instances, it is paid by the brewers. The patrons of the saloon pay it with tremendous interest, not less than two thousand dollars for every hundred advanced for the license. Railroads claim that the slightest degree of intoxication impairs the vision, affects the power to distinguish colors, and interferes with the sense of accuracy. One drunken employe might send hundreds of trusting passengers to their death and involve a company in endless damage suits, in addition to the property destroyed by the disaster. Hence, they prohibit the use of intoxicants among their employes either on or off duty. No one will want a doctor that drinks.

He does not want to trust his life or property in the hands of a drinking lawyer. A saloon man will not have a bar-tender to sell liquor that drinks himself. For every dollar loaned to the State by the saloonist or brewer for license, it costs ten dollars to try criminals and care for the insane and paupers made so by the liquor sold over the bar. A drinking man can run for office and the people will vote for him to make and execute laws. Praise God from whom all blessings flow, the sovereign voters of Arcadia and St. Laundry parishes voted out the saloon.

W. H. Patton.

Subuta, Miss., April 25, 1908.

## Signs of Promise.

All too soon have the days of another week made their flight. The last Sunday before the books close is near, and when you are reading these lines the record of the year will have been made. Will it be with us as with our brethren of the Home Mission Society of New York? Shall our heads be bowed under the crushing blow of a debt that will compel retrenchment for years to come? The air is omenous, fear is inspiring prayer in nearly every letter that such disaster may not be ours of the Southern Baptist Convention. There has been some heroic work among the churches, both in the small churches as also in the larger ones. I have rejoiced as I have seen the evidences of love and zeal pushing up the figures as they never did before. Raymond among these smaller churches has a record in Home Missions and Foreign Missions as if the two were racing and as the sporting men say it has been neck and neck with \$107.50 and \$105.75.

Canton has also pushed up the figures in Home Missions, while Belen rejoices in following at as lively a pace in Foreign Missions.

Crooked Creek as a name, is not by any means descriptive of the interest in missions at this church and the evidence of it is in this check for \$50 for Foreign Missions.

This is Chas. L. L.'s first year at Morton, and those of us know how he reaches out for larger things are not surprised at the figures going to \$75 for both the missions, and Beulah, from whose midst have gone up higher some of the elect ones, has the same spirit to enlarge her offerings making a healthy growth in the same cause. How the good people of Summit have sacrificed to build a house for the Lord, but have cherished the spirit of missions in it by sending to these \$232.70.

Far up to the north is Ecu, whose interest was by no means exhausted by the \$150 for Foreign Missions, but after a breathing spell comes now with \$103 for Home Missions, to which Friendship and Cherry Creek add \$24 and \$34 respectively, while their big sister close by, of the same association, once a mission station herself, rounds up \$597.83 for Foreign Missions.

I hardly know whether Brother Richards of Hollandale is rejoicing more over the collection for Home Missions or over the young

pastor whose leadership he follows as does the church with so much joy.

Brother J. W. Lee of Batesville is building well on the foundations laid by the sainted Lomax, while all are happy in the substantial Foreign Mission increase.

Appropos to something said above, I made a sweeping glance over one page of my book and was struck by the number of mission gifts coming from churches with which our State Missions has had to do, and I found that on this one page were recorded gifts for Home Missions and Foreign Missions, mostly the latter, aggregating \$1,200, all coming to hand in two days.

I take off my hat to the bishop of Steen's Creek and Harrisville, who has just returned this year to his first love at H., and in recognition of his leadership and the command of our King, the church laid down in cash \$180 with \$20 more in sight, and no one is happier over it than the bishop himself. He says of it "The Lord gave us a great day last Sunday."

Time would fail me to tell you of all the good things that have come this week, but ere I close, let me say that a great number of churches ranging all the way from a few dollars upward have shown just as loyal interest as these that seem to stand as beacons.

John said of our Master that he wrought so much and taught so largely that if all were told that the world would not contain the books that might be written. Like him I must content myself with taking a few of the good things of the many, but let me group here a number of these and lay before them our Master's own words which I trust they will hear him say when they stand before him in the judgment, "Well done, good and faithful servants."

Liverpool, Heuck's Retreat, Hickory Grove, Oak Grove, Providence, Mt. Zion, Good Hope, Lyon, Pleasant Grove, Bassfield, Waynesboro, New Hebron with many others who have stood with us in the great effort to meet the needs of our work at home and abroad. I thank you for the kind co-operation and "God shall supply all your needs according to his riches in glory by Christ Jesus."

A. V. Rowe.

## Report of Baptist Ministers' Conference of Meridian, for April 14.

By L. A. Moore.

York, Ala.—Rev. J. D. Cook, pastor. Good congregation. Morning subject, Matt. 6:33. The Kingdom of God First. A collection of \$30 for Foreign Missions. At night, "Jesus Calling," John 11:28.

Fifteenth Avenue—Rev. I. A. Hailey, pastor. Morning subject, "Walking With God," Gen. 5. At night, "Elijah on Mt. Carmel," 1 K. 18.

South Side—L. A. Moore, pastor. Best Sunday School and congregation of the year so far. Morning subject, "The Responsibility of Victory," John 7. At night, "Heavenly Band," John 6:35.



## Concerning Several Things.

J. M. Gambrell.

There seems to have been something like a deluge turned loose lately by your brethren who are fond of charging regular Baptists with being "Episcopal Baptists," and ruling over the churches. This is exactly the old charge of Alexander Campbell and Beebe, and one of the charges on which they declared non-fellowship for the regular Baptists. The Hardshells got down to the point that they maintained the churches were not free to co-operate through Mission Boards. Some of the brethren have reached that conclusion and they are organizing in harmony with their views, and we take it on the basis of non-fellowship with regular Baptists, whom they regard as "Episcopal" in government.

One asks, "does a Baptist church have to support the Convention system in order to be a Baptist church in the denomination?" The answer is, not at all. No brethren of the Convention, so far as this writer knows, ever maintained any such thing. No man among us has written as much as this writer in favor of the absolute independence of the churches in their methods of mission work and against the doctrine of the so-called Land Markers. What is the objection to these new organizations? The answer is, the objection lies in the fact that the organizations are based on ignorance of the true Baptist position concerning Conventions and such like, that they are needless; that they tend to weakness, and especially that the men engaged in them are engaged in a perpetual fight on the Conventions, basing their fight on a thing that is utterly false, i.e., that the Conventions or Boards rule over the churches. The proposition is as false as any that was ever printed. This writer would not deny at all the right of the churches (any of them) to go into any of these organizations, but he greatly questions the wisdom of it, and would to the extent of his ability save the denomination from the weakness, and many brethren from the hurtfulness of maintaining a needless war on the Baptists, that are doing by far the greatest amount of the work of the world.

One brother raises the question of the difference between Dr. Graves and "Dr. Gambrell," and maintains that Dr. Graves was not a Convention Baptist. It is taken, of course, that the brother means, to be candid, but it must be assumed, when his candor is admitted, that he does not know what a Convention Baptist is. A Convention Baptist is a man who believes in Conventions and belongs to Conventions. Dr. Graves was that sort of a man. Dr. Hall was that sort of a man, and not many years before Dr. Hall's death, he stated in the Flag, he would not leave the Convention. Dr. Eaton was that kind of a man, and yet Dr. Graves, Dr. Eaton, Dr. Hall and "Dr. Gambrell" all differed in some things concerning Conventions. These we deemed matters to be settled in the Conventions. But all were for the Conventions.

This leads to another important statement, Conventions are not organized to regulate the churches, nor in any way to impinge upon the functions of the churches. If they were, this writer would not be a Convention man. The purpose of a Convention is to promote co-operation in work. Each church is left free to settle a great many questions to suit itself. For many

years, Dr. Graves and the writer sat together in the Southern Baptist Convention, also Dr. Hall. We three were always opposed to union meetings and alien immersions. And until the new crop of Land-markers came on, we were regarded Land-markers, but in the Convention were men who believed in union meetings and in alien immersions. It has always been held by Convention brethren that these are matters the churches must settle for themselves. Whenever Conventions go into all the differences that may exist in the denomination among preachers and churches, they will be very inefficient for the purpose they were constituted to serve. If they take up all the questions of doctrine, and the practices of local churches, they will soon split up as badly as the Hardshells have done. Convention Baptists do not think that Conventions are for that purpose.

It has been recently printed that "Dr. Gambrell," years ago declared that he would "smash" the B. M. A. "Dr. Gambrell" never said that in his life. What he did say was, that the Baptists would "smash" the doctrine that churches can meet in a general body "by means of messengers" i.e., that churches can delegate their sovereignty to messengers. From a Baptist standpoint, that is an impossible doctrine, and "Dr. Gambrell" still thinks the Baptists will do with it what he suggested.

But he holds very firmly to the belief that if brethren cannot work together, they had better work apart—only, if some go off to work by themselves and fight back at the others all the time, there is every probability that they will get a real fight on their hands.

This writer wishes that Baptists might see eye to eye and speak the same things, but he confidently believes that when a people are divided, they had better separate, if they cannot live together in peace. And it might save future conjecture to say, that if brethren undertake to pull the Conventions to pieces on the assertions that they are constantly making, "Dr. Gambrell" will use a reasonable part of his time trying to see that they do not do it.

One of the writers says that "Dr. Gambrell" has become very solicitous about church perpetuity. He is altogether mistaken. "Dr. Gambrell" has never had any trouble at all on that subject. He regards that as settled by the Scriptures, and does not believe Scripture needs history to brace it. And this is true. If these brethren, that are going off now on what they call the Landmark issue, have any succession at all, they get it through the Convention Churches, and to protect their own rights in the matter, they had better not declare that the Convention churches have become "Episcopal" and heterodox.

Brother Scarboro wants to know who it is that is debating with Campbellites Hardshells, etc. Manly the brethren who are now going off to set up to themselves. But that proves nothing. The Hardshells have been debating nearly 75 years, and the Campbellites are doing so yet, and even our new Landmarker brethren have it out among themselves. They have more different kinds of notions than Joseph had stripes in his coat. They are in for debates as long as they last.

Brother Scarboro challenges "Dr. Gambrell" to a debate, and insists that he is to debate to prove his sincerity, or courage, or something. This is not the first

time "Dr. Gambrell" has been challenged to a debate. Campbellites and Hardshells have done exactly what Brother Scarboro is doing, but "Dr. Gambrell" never did accept the challenges, having always believed there was a better way. One of the things that has always operated to keep "Dr. Gambrell" from debates was the spirit and the style of the debate, and this spirit has nearly always been manifested in the very style of the challenge. Paul in describing an unsavory class puts it in this way, "Full of envy, murder, DEBATE, deceit, malignity; whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers and such like." All the debaters have not followed this description to the full, but there has been plenty to lead us to believe that the average debate is worldly, after the flesh not after the spirit, and that it results in a great many of the things described by Paul, such as envy, deceit, malignity, whisperers, backbiters, proud, boasters, inventors of evil things. "Dr. Gambrell" is not struck on it. One could not even imagine Paul whizzing around the country from city to city "chewing" on Barnabas after the manner of some. The scriptural way is better illustrated in the case of Nehemiah in building the walls of Jerusalem. "Dr. Gambrell" really hopes to do something toward building the walls of Jerusalem, and while he carries the trowel in one hand, he will not be unmindful to have a sword in the other hand, but he will not go down on the plain of Ono to have it out with Sanballat. That has been the policy pursued for several years, and it seems to have worked pretty well.

But our old Georgia friend, Brother Scarboro, comments on the fact that "Dr. Gambrell" said that he was the keenest of all fighters, but did not have a particle of wisdom. Brother Scarboro is not as keen a man as Beebe was, by a good deal, though he has a mind very much on that order. Beebe was a wonderfully keen man, and so was Alexander Campbell, but neither one of them had a particle of wisdom. Great fighters they were, but "without understanding," as their works abundantly show. It would look that anybody today might see what a colossal blunder was made by these men. And the fact that Alexander Campbell was ready to debate with anybody was nothing to his credit and did not go anyway toward proving his doctrine good. Brother Scarboro has been, for years and years, on the war path. He has not a particle of wisdom, or he could see, what a great majority of his brethren have long seen, that he was throwing away his life.

But he wants "Dr. Gambrell" to play the part of the fool killer, and go to debating to kill out the fools. "Dr. Gambrell" will not perform as needless a task as that. Among the Baptists, there is a divinely appointed way by which the fools kill themselves, unless they can see their mistake and turn in time. The efficacy of this Divine plan has proven itself in Texas and elsewhere. "Dr. Gambrell" would prefer to save fools, not kill them.

Several of the brethren talk about disintegration of the Conventions, and the fear that some of the Convention brethren have. If there has been any large disintegration of the Southern Baptist Convention, we do not know it. One thing is certain in Texas, more Baptists are working together in har-

mony in the Baptist General Convention than ever worked together in the history of the state, and that is true perhaps in every state South, and it will be true on a larger scale as time goes on, and the people understand, as they are certain to do, more and more.

"Dr. Gambrell" certainly has no abuse for the brethren. He deeply regrets the mistakes they are making. They are such mistakes as have been made before, and which cost men much of their usefulness, only to come to nothing in the long run. We wish the brethren well, and we hope they will get through with their experiments, even if they have to do like Mark Twain's jay-bird, "go into all the particulars" before they get through.

## Rates to Southern Baptist Convention, Hot Springs, Ark., From Points in Mississippi.

Aberdeen	\$12.85
Columbus	14.15
Corinth	11.15
Greenville	14.20
Greenwood	12.55
Gulfport	21.10
Hattiesburg	18.65
Holly Springs	9.50
Jackson	15.50
Meridian	16.00
Starkville	13.05
Tupelo	11.60
Vicksburg	15.50
West Point	13.20
Winona	12.20

## The Convention.

Our information is that there will be a special through coach from Jackson to Hot Springs and return \$15.50, leaving Jackson at 2:30 p. m., May 13. Berth extra. From Memphis to Hot Springs and return to Memphis, \$7.90. Tickets on sale May 10, 11, 12 and 13. The rate is 3½ cents per mile, short line one-way distance.

There will be a stop-over at Little Rock on return, to allow those who wish to attend the meeting of Northern Baptists at Oklahoma City. The tickets purchased here will have a maximum limit till June 16.

The McCrary Hotel, which is only a stone's throw from the Eastman Hotel, in whose Dining Room the sessions will be held, offers good accommodations for the money. We have been entertained at this hotel and were well pleased. This will be Mississippi headquarters. See their large display advertisement in another column.

Those who wish berth in the special sleeper, will write Rev. J. A. Lee, Clinton, Miss.

## Port Gibson.

The Layman's Missionary Movement held its second session in Union Association here Sunday, April 19th. Professors E. Godbold and A. J. Aven of Mississippi College came to us and led in a day of valuable and aggressive missionary campaign. We had the morning address by Professor Godbold in our church, also an afternoon session at 4 o'clock. The large Methodist church was offered us for the evening hour when all the services of the town were called in, and Professor Aven addressed a large and appreciative audience.

These strong earnest laymen will uplift the mission spirit and quicken the life of

any church. The following resolutions were adopted at the close of the evening session.

Because we, the Baptist Church of Port Gibson, feel that the Lord has blessed us with a great meeting; because we realize that zealous, godly men have been sent to us; because we know that our mission spirit and church life have been quickened; because we are thoroughly in sympathy with the Layman's Missionary Movement,

Be it resolved, That we as a church, thank the visitors for their earnest endeavors to make the meeting a success. Secondly, that we acknowledge our indebtedness to the congregations of the town for their courteous and inspiring presence. Thirdly, that we most liberally commend the spirit and purpose and work of the movement to our sister churches throughout Union Association. Fourthly, that these resolutions be spread on our church records, and a copy of them be sent to the Baptist Record for publication.

S. P. Morris, Pastor.

## Bethany.

Last Sunday was a great day indeed, with us at Bethany.

Brother S. R. Whitten of Jackson, and other good brethren who live here with us, discussed the regular program of the Layman's Missionary Movement.

The power of the Spirit was indeed felt among us, as we talked, preached and prayed.

Many present were made to see and feel, more forcibly the need of much work being done along all lines of work in the Master's cause.

Brother Yokefellow, it will do you and your people good, to have such a meeting as this. May the blessings of God rest on this great movement.

J. O. Buckley.

## I Know.

By Elder Odd.

Two neighbors met in the road and after shaking hands, one said: "Well, we had a heavy rain today." "I don't know what you had, but I do know it was heavy at my house."

Arriving at the church house, the preacher said in his sermon: "It is the duty and privilege of all Christians to know that they are saved. If any one only hopes he or she is a Christian they are very weak in faith. John says, 'By this we know that we have passed from death unto life because we love the brethren. You all know whether you love the brethren or not. You know whether you love God or not.'"

Now, is the word "know" used in the same sense in all the above questions? The man who used it first used in the sense of actual knowledge and that is the sense the preacher is understood to use it by his hearers and the language he uses in connection with it will not allow any other meaning. Then, is his teaching true? If so, faith and hope are useless and therefore sinful. If it is our duty to know we are saved, it is sin not to know it. If we know, in the sense of actual knowledge, that we are saved, we cannot "believe" it. It is impossible to know it. If we know we shall go to heaven, we cannot hope to go there. For, "That which a man seeth why doth he yet hope for." Giving "know" that sense the doctrine then is

false. Its effect is to foster a sinful spiritual pride that puts the Christian off his guard and open to the temptation of Satan. But the word know is used in a different sense. A man hears that a relative in a distant city has died and left him a fortune. He says, "I hope it is true. But I don't know. It is too uncertain." But in a few days he receives a certified copy of the will, with the seal of the Probate Court attached and post marked with the stamp of the post office in that city, and says, "I know it is true now. I must go and see to the matter." Yet the whole thing could be forgery. But if he goes and gets possession of the fortune, he knows it in a different sense from what he did when he only had the copy of the will. In the second sense of the word know the doctrine that we should know we are saved is true. It is opposed to spiritual pride and leaves ample scope for faith and hope and cultivates humility and all Christian graces.

In that sense of knowing we arrive at the knowledge by a process of reasoning and that reasoning is, to us, so strong that we are satisfied to trust our eternal all to the correctness of the conclusion. This knowledge every one who trusts Christ alone for salvation has, or he could not trust Christ. Hence it cannot be a result of growth in grace after receiving the witness of the Spirit, that our sins are pardoned.

But all human reasoning is fallible, however honest and careful we may be. When I was a boy a certain preacher was preaching the doctrine of actual knowledge and a fly lit on his hand and he said, "I am just as certain of going to heaven as I am that I will kill that fly." He struck and the fly went on about its business and his hearers thought he preached the truth that time without intending to do it. But I never learned that the cause of Christ was benefitted by that part of his sermon. About the early forties Deacon Miller reasoned out from the Bible that this world would surely come to an end in the year 1843. I think in May he published his conclusion as a certainty and thousands followed his reasoning and were convinced. He and they were as honest and sincere as people ever were. They proved that by their work, but the world has not ended yet, but it will some time. Better not rely too heavily on what you think is the witness of the Spirit. The Mormons, the so-called holiness people, the Swedenborgians and I don't know how many other contradictory sects claim the witness of the Spirit with all the positiveness of ignorance. And I reckon most, if not all of them, really have the witness of the Spirit. But what Spirit?

If your spirit contradicts the Word, you may be sure it is a sinful spirit. After all these things, is it not the duty of every preacher, every time he preaches the doctrine of knowing we are saved, to explain what sense he attaches to the word "know," in order to avoid teaching falsehood?

## Messengers to Southern Baptist Convention.

I should be very grateful to brethren who contemplate going to the Convention at Hot Springs and who desire enrollment as messengers to send me their names as early as possible. After sending your name and it should become impossible for you to attend, it will be a great favor to have you inform me so that you would not hold down a place that another might fill.

A. V. Rowe.



# The Baptist Record,

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## The Storm.

The recent storm which struck several places in our State as well as in Louisiana and other places, has spread devastation and death in its track. The number killed is possibly larger than has ever before resulted from a cyclone in Mississippi. Others yet will die of the injuries received. And still many others will be crippled, and dependents for the remainder of their lives. There are still others who will entirely recover, but must undergo much suffering and loss of services. Then, in addition to this the property loss cannot yet be even approximated.

This loss consists in timber, crops, cars, buildings, etc. Among these buildings were churches and school houses. The Baptist church buildings at Braxton and Purvis are wrecked. The people over the State are exerting themselves to give relief to these unfortunates, so that the immediate needs are being rapidly met.

But there is yet a special appeal to Baptists to assist their unfortunate brethren in rebuilding and repairing their church buildings. Without any counsel with any of the brethren we would suggest that those of our churches that can do so, take collections at an early date, and forward same to Secretary Rowe, Winona, Miss. There should be no delay.

The twenty-fifth annual gathering of missionaries of all Evangelical Missionary Societies and from all lands will convene at Clifton Springs, N. Y., June 3-10, 1908.

at Little Rock on return, so they can attend the meeting of Northern Baptists at Oklahoma City.

Rev. J. R. Johnston, pastor of Gloster Church, is in a meeting with pastor Anding at Summit.

## Given Over to the Lord.

That was a fine service in the new Baptist Church at Enterprise, Miss., on the third Sunday in April, the 19th inst. The occasion was the dedication of our new house of worship. The work was begun about two years ago, and finished within the year. About twelve months later through distinct self-denial and large personal sacrifice all the expenses had been fully met, and, with a clear sense of propriety and joy unconfined we could make an honest and loving tender of it to the Lord. Our people are quite happy in the possession of such a house and consider it a real triumph in taste and utility. The plan is well high unique in itself, and in the general effect, both internal and external, strikingly cheerful and pleasing, with neither convenience and usefulness sacrificed to that end. The material is of wood, and the construction of first-class workmanship and finish, superintended by our Brother Craft, a well-known builder of Stonewall, but now of Meridian. The building has a few of the modern improvements and conveniences of church construction, including the inclined floor, circular seats, Sunday School class rooms, automatic baptistry and good ventilation. Very much of the credit of this good work is due to our excellent ladies, who, through untiring toil and large sacrifice furnished quite one-quarter if the means to meet the expense and more than half of the enthusiasm that carried the good work through to the finish, the whole expense being a little over \$4,000.

The service was a happy one in every feature, and as a whole. We had planned resources, or else break into the regular last, and have the presence and assistance of our brethren of the Chickasaw Association while in their Fifth Sunday meeting with us which we earnestly sought to procure, but failed to attract that important body in our direction. And accordingly were shut up to our own resources, or else break into the regular work of some other church and pastor. We did however, have the presence of Brother L. A. Duncan, a life-long friend and fellow-worker, who rendered very helpful service. The pastor had by the special request of the church, been put forward to preach the dedication sermon, which he earnestly tried to do from Matt. 16, 17, 18, "The Church on the Rock." Brother Duncan followed in a brief address on the mission of the church which was well to the point, and the brethren and sisters did the rest.

Brother J. L. Buckley, our new district judge, and chairman of the Finance Committee, was happy in making the financial report, Brother M. W. Buckley, our leading merchant, chairman of the Building Committee, cheerfully handed over the keys to the pastor for the trustees, and the church choir, led by Miss Ola Guice, our high class music director and aided by Mr. Joe Gressett, of the great music house of Meridian, a soloist, made most highly and satisfactory music. The congregation was large, quite filling up the house, and was

The American Baptist Publication Society has just closed a good year. It has received in the Publishing Department from sales of merchandise and periodicals, during the year, \$725,978.40; an increase over the previous year of \$61,282.75. In its Bible and Missionary Department the total receipts for the year, including contributions, income from invested funds, and for permanent funds, were \$173,148.67, an increase over the previous year of \$12,249.42. On account of necessary enlargements in its work, the debt upon the Missionary Department has been increased \$2278.98, and is now \$30,083.85. The total amount received from all regular sources for the year is \$952,377.05, an increase over last year of \$85,626.70. Altogether the year has been very satisfactory, and gives great promise for the future.

The Commencement exercises of Judson College, Marion, Ala., will take place May 9th to 13th. President E. Y. Mullins, D.D., will deliver the Commencement Sermon; Rev. Charles Manly, D.D., will preach a sermon before the Ann Hasseltine Society; Hon. Ray Rushton will deliver the address at the opening of the Carnegie Library, and President Edwin M. Poteat, D.D., will deliver the Commencement Address.

Pastor C. E. Welch writes: "Our splendid new church building at Braxton is a total wreck from yesterday's cyclone. The school building and several homes were also demolished. This is the third school building our people here have lost, all of them good ones, and it has so happened that no insurance has been received. All this will make it especially hard to rebuild our church. We earnestly desire the prayers of the brotherhood."

As we are writing these lines the books of both the Home and Foreign Mission Boards are closing for the conventional year which will close at Hot Springs in two weeks. We stand with abated breath to receive from the Secretaries their announcements of the record we have made for the year, and upon which so much depends. A few have worked very hard. A great many have never even given the evangelization of the world a serious thought.

\* The fare from Little Rock to Oklahoma City and return will be \$14.20, tickets being on sale May 16, 17, 18 and 19, with final limit June 16, 1908. Those who attend the Southern Baptist Convention from east of the Mississippi river will have stop-over

interested, appreciative and forbearing to the end.

That they were not quite overcome with weariness by the one hour and three-quarters continuance of the service, was evidenced by their coming back in like numbers to the night service. A free will offering of over \$12 for Foreign Missions very fittingly gave expression to the feeling of the people and the doxology sung with inspiration and the benediction closed a most agreeable and profitable service.

A good and profitable Sunday School mass meeting was held at 3 o'clock in the afternoon, where Brother Duncan was particularly in his own element and made a fine practical talk on Sunday School matters, such as interest and instruct children and young people and the older ones as well.

Our testimony is that "the Lord is good, and that His mercy endureth forever."

In love your brother in the Beloved,

J. A. Hackett.

## McCool.

At this place last Lord's day was witnessed another great triumph of the grace of God. We had tried to plan for a layman's rally on that day, but failed to get speakers. It was our Home Mission day and God manifested Himself in much power. He is richly blessing the church there both in a temporal and in a spiritual way, and they remembered His goodness with an offering of \$120. Note the steps of progress of the Home Mission cause in this church: In 1895, \$2.50; in 1902, \$4.16; in 1903, \$5; in 1904, \$10; in 1905, \$17.50; in 1906, \$13.45; in 1907, \$32.62; in 1908, \$120, \$14 of which was contributed by the Sunday School.

The church and pastor feel encouraged to rejoice over this continuous advancement. This advancement will be appreciated now when we remember that the McCool church has preaching only one Sunday in the month. Does some one wish to know the cause? Though they have no pastor on the field, yet they have the best weekly prayer meetings in the State. They have union meetings with other denominations, conducted by laymen. Again, there are more grown people in the Sunday School in proportion to the membership of the church than in any school I know of.

God will not withhold large blessings from people who thus honor Him. Praise the Lord for His willingness and power to lead his hosts to victory in spite of devils! Would that the armies of our King everywhere were more willing to be led of Him from victory unto victory till all the ransomed church of God shall be presented to Him, one "glorious church without spot or wrinkle, or any such thing!"

M. O. Patterson.

## Faith and Assurance.

From Brother J. A. Lee's last article on Faith and Assurance I find with great pleasure that we are very nearly if not entirely agreed. He says: "I call attention to the fact that I have never said in any of my articles that the Christian has NO assurance but did say this: there are Christians who have not the assurance spoken of in the Bible."

I am away from home and have no access to Brother J. A.'s former articles, but I have written all the time under the impression that Brother J. A. said at first all Christians had faith but all Christians do not have assurance. If I have misunder-

stood him, I humbly beg his pardon.

He further says: "Now the assurance spoken of in the Bible, as I see it, implies perfect knowledge of, sure of, without doubt." If I had understated Brother J. A., to say at first that there are some Christians who have not "perfect knowledge" of their salvation, I should never have written a line in answer to him, for indeed I think there are very few Christians if any, who have "perfect knowledge" of their salvation, that as I see it there is quite a difference between assurance and knowledge to say nothing of perfect knowledge. If I had known that in Brother J. A.'s mind assurance, full assurance and, perfect knowledge was one and the same thing I would have differed in terms, but not in theology. To me a man may be assured of a thing that he does not know by any means. There is a difference to me between assurance and "full assurance," to say nothing of perfect knowledge, but since all these terms mean one and the same thing to my brother there is no controversy between us. There is a lesson in this to me, viz.: If we let a brother define his terms it may remove in many cases all ground of controversy. Here is my hand, Bro. J. A., shake!

J. W. Lee.

## A Wonderful Revival at Pearlhaven.

We have enjoyed the most wonderful revival in the history of Pearlhaven church. The town has been moved religiously from center to circumference.

Brother W. E. Farr of Bogue Chitto, Miss., came to us on Saturday, April 11th, and began to preach the plain gospel and at once won the hearts of all the people. He preaches "The Word," and makes no apologies for it. He preaches heaven and the "love" of God; but he also tells sinners that there is an "everlasting hell," and that all who do not repent of their sins, will go there to spend eternity. He tells them as the Bible does, "Turn or burn, repent or perish." It was a feast to my own soul to sit and hear him present the plain gospel. Besides having a gospel preacher with us, we had a gospel singer in the person of Brother James Jelks of McComb City, who conducted the singing.

Brother Jelks is a fine consecrated Christian young man, and his worth in the meeting can't be estimated. God was with us from the beginning in great power. Some of the hardest and most wicked men in Pearlhaven have been converted and have taken their stand for God. To God be all the praise.

Brother Farr came on Saturday, April 11th and preached two sermons a day until April the 19th, and during that time there were forty-nine received into the church.

Brother Farr had to go away on Monday morning; but the writer took charge of the meeting, and preached another week, closing last night, April the 16th. During the last week of the meeting there were twenty received into the church. Thus the meeting closed last night, the visible results being sixty-nine accessions.

This has been a wonderful meeting indeed. My heart is glad, and I feel like saying with the Psalmist, "Bless the Lord, O my soul, and all that within me, bless His holy name."

The church showed its appreciation of Brother Farr's service by making him a free will offering of \$102. So you see what folks can do when they get religion.

R. R. Jones, Pastor.

Agnes. "How's Cousin Percy getting on at college. I hear he's going into athletics."

Uncle Peter. "Yes, he's quarter-back on his football team and he's fullback in his studies."—Brooklyn Life.

A teacher took for the Bible lesson the story of Samson. At the end of the lesson test questions were put to the scholars. "With what weapon did Samson slay a thousand Philistines?" was the question. For a space there was silence. Then a little girl said: "With the axe of the apostles."—Florida Times-Union.

## Forest Ahead.

Brother Bailey:

Last week you made the statement that Morton Baptist church had, at one bound, increased her mission offering 500 per cent, and then asked: "Where in the land is another church which has done so well?" I very humbly, yet proudly, answer that Forest stands ahead. This church goes from a little more than \$20 last year to a little more than \$140 this year, thus making nearly 700 per cent. advance. And we are planning to build a new church house, too.

Last Sunday (4th in April), Governor Longino spoke to a packed house on the Layman's Movement. His discourse was highly appreciated. At night the pastor preached, and at the close of the service three joined by letter and one baptized. Fourteen have been received into the church since we came on the field January 1st.

Sunday School Evangelist Byrd is to be with us the 2nd Sunday in May. We are expecting a good time. And Pastor Borum, of Greenville, is to be with us in a meeting the 2nd Sunday in June. We are praying and working for a gracious meeting. And to God belongs all the praise.

W. B. Sansing.

## Laurel.

I would say that we have closed a great meeting but the fact is, the meeting is not closed, and will not be as long as Laurel is on the map.

Brother S. E. Tull, the efficient pastor at Greenwood, did the preaching, and when that is said, enough is said.

Brother Tull is an earnest and forceful preacher, safe and sound in doctrine, and powerful in the presentation of the gospel. He won the hearts of his hearers from the first and held them until the close of the services, and even yet.

My church has received a great uplift, and has caught a vision of great things, and the beauty of the meeting is, that the interest did not cease with the going of Brother Tull, but since he left us there have been four conversions and seven additions to the church.

The rain interfered much with the meeting, but even then the house was taxed to its utmost capacity to seat the people.

We shall always thank God for the coming of Brother Tull, and we thank the church at Greenwood for the loan of their noble pastor.

Visible results: 50 professions; 24 conversions; 22 for baptism; 10 by letter; 1 restored.

L. G. Gates.



### "Handling Aright the Word of Truth." 2 Tim. 2:15.

By M. R. Cooper.

Every honest man loves truth, and even dishonest men respect the truth. In all Christians there is natural, necessary and devotional love of truth. But there is no universal and positive criterion of truth, and how are we to know that we know?

An old Arabian proverb runs:  
"He that knows not and knows not that he knows is a fool, shun him."  
"He that knows not and knows that he knows not is simple, teach him."  
"He that knows and knows not that he knows is asleep—wake him."  
"He that knows and knows that he knows is wise—follow him."

To know that we know is the problem never solved by the masses. They fail to attain it because of hideth, and the labor of discovery is great, and the recompense scanty; while at the same time we are uneasingly solicited, pressed, agitated by the imagination of the passions, whose inspiration and impulse it is always agreeable to obey. Truth is a pure grace, but the understanding of truth is a grace of such character that it must be merited by labor. "But men love not labor, and so imagination usurps the throne of thought." (Davis' Elements of Psychology, p. 237).

The intellectual business, and a conceited imagination are assets of the devil who have shorn a Samson of his power in the pulpit. It is so much easier to visit the saloon and read the newspapers and write letters for the papers than to buckle down to real, painstaking labor. This is one of the occasions of the dead line in the ministry.

Energy of will to study, not simply to scan the thoughts of others, and to "take heed to thyself and them that hear thee" will enable a man to "handle aright the word of truth," and such labor will save him shameful humiliations when he rubs up against those who know here; and the Master at the Judgment!

#### New Truth.

Recently an editor received a new book to be reviewed in his paper. Here is the substance of the review: "I have not read the book; but I do not hesitate to pronounce it unsound and heretical, judging by what I have heard his other writings are!" Abraham Lincoln was denounced as an innovationist by some other republicans. His reply was "I will adopt new views as fast as they appear to be true views." Let us not be so foolish as to reject truth because it happens to be new to us. When it is really shown to be truth, whether new or old, let us grasp it as we would the hand of a dear old friend who has been away several years.

#### Honesty's Demands.

When we learn that our views are out of harmony with our safe and sane orthodox scholars, honesty and self-respect demand that we make the most diligent research. The imagination is like the tongue: it must be bridled, or it will lead us astray. Honesty demands that we shall lay aside all prejudice and bias, and place our old theories on the dissecting table and make mince meat of it with "the sword of the Spirit." If its foundation be Christ the sword of the Spirit will strengthen it rather than hurt it. "For other foundation can no man lay than that which is laid, which

is Jesus Christ." On that foundation every pastor is "building with either gold, silver, precious stones, wood, hay or stubble; and each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward." Kennett, Mo., Mar. 17, 1908.

#### My Sheep.

(D. W. McLeod).

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."—Jno. 10:27-30.

The true children of God are here contrasted with the Scribes and Pharisees, who claimed to be God's children but who rejected Christ. He said to them: "The works that I do in my Father's name, they bear witness of me. But ye believe not because ye are not of my sheep, as I said unto you." Then, in the text quoted above, He sets forth the attitude of God's true children toward Himself, His knowledge of them, and the blessing guaranteed them.

1. Their attitude toward Christ: They hear His voice, and they follow Him. They hear His voice, calling them from a life of sin, to a life of service; and they leave all, and follow Him in humble, trusting faith, as Saviour and Lord. They hear His voice, calling them daily to the work before them, and they follow wherever He leads, ministering to human needs, and seeking to win lost souls, even a lost world, from the paths of sin, to Christ for salvation and service. But Christ said: "A stranger will they not follow, but will flee from him; for they know not the voice of strangers."

2. His knowledge of them: "I know them." He has them everyone, from the least to the greatest, in His knowledge from all eternity. He understands them altogether—He knows what influences will help them, and what will hurt them; and loving them as He does, He always chooses what is best for them. Therefore, "we know that all things work together for good to them that love God, to them who are called according to his purpose."

To those who once made a profession, and then are lost, Christ will say: "I never knew you." They had never belonged to His flock.

3. The blessing guaranteed them:

(a) The gifts: "Eternal life," that is, an experimental knowledge of God, as Father, and of Christ, as Saviour and Lord, as our Elder Brother: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." It is to come into vital spiritual union with Christ, through the spiritual birth, by means of which we become God's children. It is to enjoy spiritual fellowship with God through Christ. This blessing becomes ours as soon as the penitent soul trusts its eternal destiny to His keeping.

(b) The guarantee: "They shall never perish," etc. This promise is without qualification, to those who are the true children of God, upon whom He has already

bestowed the gifts. But they are not kept because of their own merit, but as the Father's gifts to the Son: "My Father which gave them me, is greater than all."

Having bestowed the gifts upon the trusting soul, Christ has pledged His word that they shall never perish; and the power of a triune God is behind the promise, and then, there is no power than can separate us from the love of God. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

But remember to whom this blessing is guaranteed: To those who hear His voice, and follow Him with glad hearts. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven."

Stanton, Texas.

#### Messengers of Peace.

By W. B. Sansing.

How beautiful and lovely must have been the garden of Eden and its environs. Fresh from the hands of God, especially prepared for the habitation of man, made in God's own image and for His glory; with its brooks of fresh, pure waters, and its flowers of gorgeous beauty; with its delicious fruits, and the birds to make music all the day long; with woman, made for the man's comfort and joy, to grace the home with her queenly presence. And, as a fitting crown to these lovely conditions, absolute peace and harmony reigned between God and man and the whole creation. The very atmosphere was charged with peace and purity, and disease was unknown. Everything was in unison with God's great mind and character.

But, alas! these conditions are not to prevail long. Like a dream, as we awake to gaze upon the lovely scenes as they pass before us, they fade away. Within a short while this peaceful, heavenly place is to be transformed into a place of distrust and fear and strife. So great is the change that it makes our hearts faint within us, and we turn away to avoid looking upon the awful scene.

Satan, the author of confusion, not being satisfied with his strife in heaven, invades the sacred precincts of this earthly paradise, and renews the strife here on earth. He enters that haven of peace and rest, and with guile on his lips and hellish purposes in his heart, he plants seeds of deceit, distrust, disobedience, and strife that have from that day till this very hour borne all the fruits of envy, hatred and strifes that the world has known. He made enemies to each other and to God. Soon brother kills brother, and the strife goes on and on through the ages of time, between individuals and nations. How our hearts grow sick over the daily reports of murders and suicides, social jealousies, commercial contentions and political strifes. Yes, and even into religion the warfare is carried. Among the followers of Him who came to transform Eden into Paradise there are contentions and strifes.

#### The Prince of Peace.

God looked upon this world of sin and turmoil with tender compassion. His great and loving heart went out after rebel-

lious man. "God so loved the world that he sent his only begotten Son to reconcile the world to Himself—to restore peace. Satan had induced man to rebel against God, and thus plunging mankind into warfare against their Maker. None but an ambassador from heaven, and that in the person of the eternal Son, could stem the tide and restore peace. He came to restore peace between God and man, and it was a mutual reconciliation. What a glad, great day it was when the angel announced the arrival of the new-born King, who had come to bring peace on earth, and good will toward men. In meditating upon that memorable day Charles Wesley's soul burst out in poetic rapture,

"Hark! the herald angels sing,  
Glory to the new-born King;  
Peace on earth and mercy mild,  
God and sinners reconciled!"

"Joyful, all ye nations, rise,  
Join the triumph of the skies;  
With th' angelic host proclaim,  
Christ born in Bethlehem,"

thus giving to the world one of the greatest poems ever written; and every Christian heart should overflow with its spirit of praise. And as long as our lips shall move we should proclaim to the world the coming of the Prince of Peace. Ours is a gospel of peace, and it alone will reconcile the world to God.

#### Christians Messengers of Peace.

How joyfully the angels announced to the world the coming of the Prince of Peace. It was a message that all the angels of heaven would have gladly delivered. But it is left to His disciples to announce to the world that He has come. Believers may have been reconciled to God, and He has put into their hands the gospel of peace. Just before His betrayal and crucifixion, in speaking words of comfort and cheer to His sorrowing disciples, Christ said, "Peace I leave with you, my peace I give unto you;" and then on the morning of the ascension, as He stood on Mt. Olivet talking to His disciples for the last time, He said, "Go into all the world" and publish the glad tidings of peace and joy. Ye have freely received my peace, freely give it to the world. I have given it to you to give away, not to keep. Ye are to be my messengers of peace. And Jesus is saying that to His disciples today. He wants us to carry the gospel of peace into every part of the world, that He may speak pardon and peace to individuals and nations.

None but the "new creature," and those who love God and man can be real messengers of peace. God means that all His redeemed shall be such messengers. He is not only saying to the unsaved, "Give me thy heart," but he is saying to the saved, "Give me thy life." He wants to send you forth as a messenger of peace, it may be to your own companion, or to your children, or to your partner in business, or to your associates; or it may be He has a mind to let you go to dark Africa or sleepy China, or some other heathen land, and carry the message of peace to the people there. Will you go?

#### The Outlook.

The prospects are dark and gloomy, you say? There is so much wickedness, so much indifference, so many heathen, so many opposing forces to be overcome. Yes, all that is true; but

look on the bright side of the picture. Look at the number of Christians in the world, the amount of missions given, and the number of missionaries; look at the kingdoms of earth as they crumble before the kingdom of our God; look at the Hague Tribunal, where nations meet to talk about and restore peace among nations; look at our own President as he posed as a peacemaker between Russia and Japan, and did by word in a few days what thousands and thousands of combatting soldiers could not do through many bloody battles. Should we not take courage?

Let us as messengers of peace take up the glad refrain of the angels of Bethlehem, and proclaim aloud to the world the peace-giving gospel of the Prince of Peace.

Forest, Miss.

#### Not Responsible for Results

Dr. George W. Truett had, in a recent issue of the Texas Baptist Standard, a very thoughtful and helpful article under the caption: "Too Much Haste." In line with Dr. Truett I wish to add a few observations and a conclusion.

Frequently I have been reminded that we try unduly to assume responsibility for results. This is especially true in reference to Christian workers. We all like to see full fruitage from our labors. I fear the fact is, we are even more anxious for others to see them. This desire is prompted largely by human ambition for self-glory. We may think we want the results for the glory of God; yet when the desire is analyzed closely it will be found that self-interests fill its eye; or else ignorance is superabundant. For God makes the works of all men to glorify Him, and the wrath of men to praise Him. It is not necessary for us to figure out the why and the how. In fact we cannot do so; because we do not know, in any instance, what would best glorify the Lord. We are not wise enough to estimate properly the value of a deed or its outcome. Even so wise a prophet as Elijah erred in faith and judgment, and in consequence had his juniper tree experience. "Behold, the Lord passed by, and a great and strong wind rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice." And the Lord was in the still small voice.

We do know, however, God is all wise and all powerful, and will work out His own glory. It is ours merely to obey in faith and not to anticipate results.

Christian workers should not worry when results do not crown their labors; because they cannot bring results. No more can the preacher foretell what the harvest will be in the field of his labor than the farmer—both must work and wait in faith. "I (Paul) have planted, Apollos watered; but God gave the increase." An honest, faithful laborer may rest assured the harvest will come. But in assuming responsibility for the increase, he presumes too much; he attempts to take God's place.

I have a preacher friend, a man of intense nature, splendid abilities and the heart of a general, who worries and becomes discouraged when there is not a large ingathering of souls in one of his meetings. He gets restless in his pastorate when the

success of his work is not manifest. In consequence he is often changing pastors, seeking more promising fields.

The reward is offered for faithful, patient service. "Blessed is that servant, whom his Lord when he cometh shall find so doing." "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." How, indeed, must Moses have been tried when his first eminently unselfish effort in behalf of his people resulted in utter failure as far as he could see. He believed he was called to deliver Israel from bondage; he was; he had given up much for them. Yet they misunderstood and rejected him. The great leader was driven into the desert for forty years. But it all worked out for his and Israel's good and the glory of God, according to Divine purposes. Abraham Judson affords us a notable example of persevering faith and patience. Half his life he was willing to labor seven long years in unlighted Burmah without converts. Different might have been the condition and promise of our missionary work today. Our difficulties and discouragements are not to be compared with his. Yet he labored valiantly, patiently, hopefully, through years of privation and hardship, leaving the results of his labors with Him who is able to bless; and God in His own good time gave the harvest.

Let's not be in "too much haste."  
H. D. Wilson.

#### Report of Baptist Ministers' Conference of Meridian, for April 7.

By L. A. Moore.

Forty-first Avenue—Rev. W. N. Swain, pastor. Good Sunday School and services Sunday morning subject, "The Rent Veil," Matt. 27:51. At night, John 1:46 "An In-Job."

Fifteenth Avenue—Rev. I. A. Hailey, pastor. Good Sunday School and congregation Sunday morning subject, John 10:9, "Christ the Dove and Shepherd." At night, Luke 22:10, "Faithfulness."

Mt. Zion—Rev. J. D. Cook, pastor, morning subject, "The Great Commission," Matt. 28:20. A collection for missions.

Oak Grove—Rev. A. J. Hearn, pastor, morning subject, Eph. 2 and Ps. 8. At night Rev. 18, "An Opportunity."

Highland—Rev. J. R. Farish preached morning subject Eze. 8. At night Num. 10:9.

First Church—Dr. T. J. Shipman, pastor. Morning subject, Ex. 33:18-23, "The Glory of God." At night, "The Lord My Shepherd," Ps. 23:1.

South Side—L. A. Moore, pastor. Good Sunday School and congregation. Morning subject, "The Lord's Supper," 1 Cor. 11:23-26; at night, "The Lord's Sermon," Luke 4:16-22.

Concord—Dr. J. A. Hackett, pastor. Morning subject "Christian Vanity," Phil. 3:17; at night, "Saved to Save," Eph. 2:10.

#### Convention Messengers.

I have quite a number of cards to be sent out, but how shall I know to whom to send them if the brethren do not send me their names. Dr. Burrows will not send out certificates this year to associational messengers, so that for these it will be necessary to take with you a minute of your association showing your election, or else a certificate from the clerk of association to that effect.

A. V. Rowe.



## News in the Circle.

### Martin Ball.

In the three meetings recently conducted by Evangelist Sid Williams, J. V. Dickson and Pastor J. W. Gillon of Dallas, Texas, there were 180 additions.

Rev. T. J. Talley has resigned the pastorate at Mangum, Okla. The resignation to take effect the 1st of May. Its future course is not announced.

Last week Brother J. W. Jennings, S. Norfolk Church, Va., A. L. Candile, Eu-field Church, N. C., A. L. Candile, Gassaway Church, W. Va., were set apart to the full work of the ministry.

A great meeting was recently held by the Monaghan Church, S. C., in which there were 120 additions.

At Mars Hill, N. C., a meeting just closed with 95 additions by baptism. The entire community was brought under the influence of the meeting.

Rev. E. Stubbinsfield leaves the work at Evergreen, La., and goes to Bastrop, same State.

Pastor J. T. Watts, Lexington, N. C., was assisted in a meeting by Dr. J. L. White of Greensboro, in which there were 58 additions—48 by baptism.

The Sunday of Convention Dr. W. D. Nowlin of Owensboro, Ky., will preach for Dr. John T. Christian of Little Rock, Ark.

Rev. Arthur J. Baldwyn, Aurora, Ill., has accepted the third call to the pastorate of the First Church, Fall River, Mass. The third time is the charm. Guess he will finish his days there.

Rev. H. P. Hailey, Rocky, Okla., has resigned, and will take up work at Perry, N. M.

The Word and Way says: H. J. LaFour goes from Bismark, Mo., to Oak Ridge, Mo., where he will be pastor every day in the month.

Dr. Geo. C. Brown, died at his home in Georgetown, Ky., April 13th. He left his entire estate about \$28,000, to Georgetown College. The money is to endow a professorship, which will perpetuate his and his wife's memory as long as the school continues.

Rev. W. W. Adams was ordained to the full work of the ministry by the Clifton Church, Louisville, Ky. Rev. R. E. Gray by the Trammell Fork Church, and Rev. H. E. DeGroot by the Culbertson Avenue Church, New Albany, Ind., this last week.

Dr. George V. McDaniel, First Church, Richmond, recently held a meeting at Charlotte, N. C., 35 additions by baptism—nearly all men.

Pastor W. B. Foster leaves the Clifton Church, Louisville, Ky., to accept the pastorate at San Angelo, Texas.

In the meeting at Immanuel Church, Little Rock, Ark., held by Evangelist W. H.

Sledge, there were 125 additions—85 by baptism.

Dr. H. A. Porter has just closed a great meeting in Walnut Street Church, Louisville, Ky. He did all the preaching. 43 members were received during the two weeks meeting. Is not Walnut Street a misnomer? Why not call that church The Eaton Memorial?

Evangelist J. H. Dew has just closed a meeting with the Fifth Street Church, Hannibal, Mo., O. S. Russell, pastor. There were 96 additions.

Rev. J. S. Edmonds has resigned as pastor at Anson, Texas. It is not known where he will locate.

In the meeting in Temple, Texas, Rev. W. A. Hamlett pastor, there were 700 professions. Evangelist George C. Cates was with the church 17 days during the five weeks of the meeting.

Baron Uxkull of Russia, has raised \$30,000 for a Baptist Theological Seminary in Russia. We rejoice that he is making progress in this great work.

The First Church, Chattanooga, has extended a hearty call to Dr. J. A. Massee of Raleigh, N. C. It is thought he will accept.

Pastor Isaac W. Martin resigns the church at Sweet Water, Tenn., and will move to Kewanna, Ind. He left this church to take up the work at Sweetwater.

The State Board of Missions of Kentucky has elected Rev. J. P. Jenkins State Evangelist. He has signified his acceptance.

Evangelist J. M. Farland, who a short while ago was elected State Evangelist by the State Board of Kentucky, has resigned, and will work as an independent evangelist.

Pastor O. O. Green has resigned the Compton Heights Church, St. Louis, Mo., and accepted the pastorate at Versailles, Ky.

Dr. J. B. Hartwell, Missionary to Hwang-hien, China, reached San Francisco a short while ago and will remain in this country till his health improves. He is accompanied by his daughter, Miss Anna. Missionary W. C. Newton will take his place as teacher in the Theological Seminary while he is away.

Rev. Richard E. Day has been called to the position of Assistant Secretary of the General Convention of Northern and Central California and Nevada. He resigns the pastorate at Sunnyvale, Cal.

The meeting at Winona continued for three weeks. The first week the pastor did all the preaching. The second week Evangelist Sid Williams came into the meeting and preached till the close. There were many professions of religion. No account was kept of them. There were 65 additions to the church and the church greatly revived. Last Sunday morning there were 200 present in the Sunday School.

The North Mississippi Baptist Sunday School Convention will hold its next session with the Water Valley Church. The invi-

tation for the Convention was unanimous and enthusiastic. Announcements will be made in due time.

A special through car for Hot Springs will leave Winona at 4:46 p. m., May 13th. Notify Martin Ball if you want space in sleeper or chair car.

### The Best I Have Yet Seen.

I have just read with pleasure of the splendid contribution from the church at D'Lo for missions, and congratulate Brother Welch on having led them up to the \$300 mark. I know those people, having been their pastor once. I am prepared to say that all things considered, this contribution is the best I have yet seen. This is all the more glorious to me, when I remember Brother Welch as a member of Gum Springs Church, (where I was pastor), in 1893 to 1896 as a poor little insignificant boy.

Who that hears him preach now, or reads the account of how he led his comparatively weak church, (for it is), up to give \$300 for missions can fail to rejoice in what God is accomplishing through him.

W. H. Boone.

### Report of Baptist Ministers' Conference of Meridian, April 21.

By L. A. Moore.

First Church—Dr. T. J. Shipman, pastor. Morning subject, "Road Making, Isa 40:3, 57:14 and 62:10. Afternoon at West End Mission, "The Last Scene in the Drama of Life," Rev. 20:12-15. Evening subject, "What the Resurrection Guarantees to Us," 1 Cor. 15. Collection for Foreign Missions.

Forty-first Avenue—Rev. W. N. Swain, pastor. Morning subject, "Weighed and Found Wanting," Dan. 5:27. Evening subject, "My Place in Life," an address to the young people's meeting.

Chunky—Dr. R. A. Venable, pastor. Morning subject, Col. 3:1-40. Afternoon, "Be Not Weary in Well Doing," Gal. 6:9. Fifteenth Avenue—Rev. I. A. Hailey, pastor. Morning subject, "The Fundamental Principle of Baptists," Matt. 28:18-20. At night, Acts 17:16, "Paul's Spirit Stirred in Him." A collection for Foreign Missions.

Mt. Gilead—Rev. J. D. Cook, pastor. Saturday subject, "Jesus the Light of the World," Jno. 9:3-5. Sunday morning, "The Kingdom of Christ First," Matt. 6:3'. \$7.40 collected for Foreign Missions; three additions to the church.

South Side—L. A. Moore, pastor. Morning subject, "Missions," Matt. 28:19-20. Collection for Foreign Missions. At night, subject, "Practical Religion," Luke 6.

Enterprise—Dr. J. A. Hackett, pastor. Good Sunday School and congregation. Dedication services of the new church. Subject of sermon, "The Church on the Rock," Matt. 16:17, 18. \$12 collected for Foreign Missions. Men's meeting in afternoon, addressed by Brother L. A. Duncan and the pastor. Subject at night, "The Publican's Prayer," Luke 18:13.

## Kokomo Woman Gives Fortune

### To Help Women Who Suffer.

In the past few years Mrs. Cora B. Miller has spent \$125,000.00 in giving medical treatment to afflicted women. Sometime ago we announced in the columns of this paper that she would send free treatment to every woman who suffered from female diseases or piles.

More than a million women have accepted this generous offer, and as Mrs. Miller is still receiving requests from thousands of women from all parts of the world, who have not yet used the remedy, she has decided to continue the offer for awhile longer, at least.

This is the simple mild and harmless preparation that has cured so many women in the privacy of their own homes after doctors and other remedies failed.

It is especially prepared for the speedy and permanent cure of leucorrhoea or whitish discharges, ulceration, displacements or falling of the womb, profuse, scanty or painful periods, uterine or ovarian tumors or growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness and piles from any cause, or no matter of how long standing.

Every woman sufferer, unable to find relief, who will write Mrs. Miller now, without delay, will receive by mail free of charge, a 50 cent box of this simple home remedy, also a book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician.

Don't suffer another day, but write at once to Mrs. Cora B. Miller, 6619 Miller Building Kokomo, Indiana.

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A \$2500 Pipe Organ in good condition.

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IRON FENCE LOW PRICE HIGH GRADE CATALOGUE FREE. QOWE WIRE & IRON WORKS, Louisville, Ky.

### The T. T. Eaton Monument Fund.

This fund is still growing, but not as fast as it should. A brother writes me that Dr. Eaton was his pastor for two years. He says, "I think he was the mightiest defender of the faith both in the pulpit and in the press that I have ever come in contact with." This quotation voices the sentiment of thousands. None of us during our life time here will be able to estimate the amount of good he rendered to our Baptist cause all over the country. Eternity only will reveal it. We are due him more than we have calculated.

Subscriptions are to be paid by June 30, 1908, the anniversary of his death, or you can send me the cash. Both will be acknowledged in Western Recorder and the Baptist Record.

### Cash Received and Not Yet Reported.

Rev. Joseph Jacob, Glad-ing, Miss. . . . . \$1.00 I. P. Trotter, Committee.

Hattiesburg, Miss.

P. S.—I can help brethren for one meeting in July and two in August. Write now if you wish me.

I. P. Trotter.

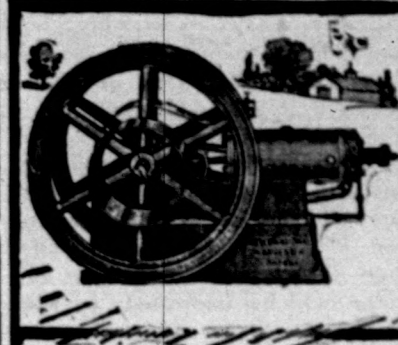
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That which we have been predicting has come to pass. Capitalists have combined and laboring men have combined, and the middle classes have been ground between the upper and nether millstone. The time will surely come when they will revolt and combine against the increased cost of living which has been forced by combinations of capital and labor. It has come down in Maine, where the people of Gardiner, Hallowell and Augusta and neighboring towns, have struck against the high price of meats. They have agreed to eat no meat for ten days. A rise in the health reports of those towns may be expected.—The Watchman.

### Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surface. We will give One Hundred Dollars for any case of deafness (caused by Catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circular free. J. J. CHENEY & CO., Toledo, O. Sold by Druggists, etc.



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The old way was to use the horses in a tread power, or on a circular drive, to operate a complicated system of gear wheels.

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They make short, easy, pleasant work of what always has been hard, slow work. They save the farmer's strength, save him wages of hired men, save time, and enable him to do more work and make more money out of his farm than ever was possible before.

There is no doubt that on the average farm an I. H. C. gasoline engine will more than repay its first cost each year. The nice adaptation of these engines to all farm duties is one of their most excellent features.

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ual form. For grown people and child-  
ren. 50c.

### Johnston Meeting.

Brother G. W. Riley of Jack-  
son, and the writer have been in  
an eight-days' meeting at John-  
ston. Twelve accessions and  
church and the whole town much  
revived. They have never had  
a meeting at this time of the year,  
and some naturally believed that  
it was impossible to have a suc-  
cessful meeting only at their an-  
nual time.

Let us get away from the idea  
that God saves people only in hot  
weather, and that Jim can't be  
baptized till the crops are laid  
by and the creek is clear.

Brother Riley is fine help in a  
meeting. He is one of the best  
singers in the denomination, he  
hits hard and calls things by  
their name. He has gotten out  
a song book that is helpful in  
meetings.

J. H. L.

Shubuta.

Dear Record:  
Brother H. R. Holcomb of  
Laurel will assist me in a meeting  
of perhaps 10 days at Shubuta.  
I crave earnest prayer of all the  
Record readers that the Holy  
Spirit may come in great power,  
and that we may have a gracious  
meeting.

Blessings be on you.

J. J. Walker.

Lambert.

We began a meeting here the  
2nd Sunday and up to the pres-  
ent there have been 16 additions.  
There were 2 baptized the first

Sunday and 7 yesterday, both  
baptizings being attended by  
large crowds. Our meeting is  
being well attended, especially at  
the night services.

I ran up to Belen for my regu-  
lar appointment yesterday morn-  
ing. The church took commun-  
ion. After the sermon a collec-  
tion was taken for Home Mis-  
sions which amounted to \$102,  
and this will be increased. Two  
joined by letter. The meeting  
is still in progress at Lambert.

I am expecting to go to Hot  
Springs to the Convention.

Yours in His blessed service,

Tom Tomlinson.

Belen, Miss.

The third Sunday inst., was  
a good Sunday with us at New  
Shiloh. I tried the church by  
taking a collection for Foreign  
and Home Missions. The col-  
lection was good to be so unex-  
pected. After the sermon and  
collection the church called me as  
pastor. Then we organized a  
Sunday School with a bright, ac-  
tive young man as Superinten-  
dent.

The field truly is white. We  
thank God that we are not only  
allowed to believe on Him, but  
can work and suffer for him.

Fraternally,

L. I. Thompson.

### In Tune.

Sometimes God sees what harsh  
discordant things  
Our hearts are grown,  
And sets about to tune the jar-  
ring strings.

With a touch his own;  
Full well we know, though quiv-  
ering with the strain,  
Whose hand it is.

For presently there steals through  
all our pain

His melodies.

—Marion Cook Knight.

It has usually been the method  
of religion to disparage the use  
of the mind; and, certainly, in  
matters of religion, the intellect  
does not carry one very far. In  
the end, in religion as in friend-  
ship, and in general human re-  
lations and conduct of life, the  
function of the intellect to ex-  
amine and to judge, and that  
of the heart to carry on, in faith  
and with courage, the work thus  
begun. Doubtless, any attempt  
to fathom the scheme of the uni-  
verse, to cope, intellectually,  
with its vast, unsearchable issues,  
must result in failure; and yet,  
that whatever creative Providence  
rules over us demands from us  
the active use of the intellect is  
quite evident, for we suffer the  
consequences of our mistakes as  
well as of our sins. Let a man  
build him a life on an erroneous  
theory, and every attempt to  
move forward will lead him to  
disaster as surely as if he were

deliberately pursuing a career of  
crime.

George Harvey.

### Eczema Cure.

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table liquid. Cures permanent-  
ly. Write for sample. Imper-  
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Brown's Magic Liniment; how wonderful it is; that when it is poured on  
a piece of cloth and pressed closely to the place where the pain exists the  
pain instantly vanishes. It is different from other liniments which need  
rubbing. You simply smother the cloth under your hands and the liniment  
penetrates to the source of the pain and instantly relieves it. It  
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## Southern Baptist Convention

AT

HOT SPRINGS, ARKANSAS.

MAY 13-20, 1908.

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## Much Fruit.

By Rev. Theodore L. Cuyler.  
During a visit to Southern Cal-  
ifornia I was feasting my eyes  
upon the beauty, and the afflu-  
ences of the orange orchards and  
the lemon groves. I was es-  
pecially interested in a dwarf or-  
ange tree in front of my window  
at Redlands. The little fellow  
was not higher than my head,  
but he was a most bountiful bear-  
er. He bore golden fruit with  
all his might and main; not an  
ounce of sap ran to waste, and  
not one tiny branch was idle. He  
shamed some of the bigger trees,  
which, with larger opportunities,  
were yielding smaller revenues.  
As I looked at that brave and  
bountiful little tree, I saw a fine  
illustration of the Master's decla-  
ration: "Herein is my Father  
glorified, that ye bear much  
fruit."

The word "much" is a compar-  
ative word. What would be  
much for a disciple of slender  
means or small talents would be  
shamefully little for a millionaire,  
or one endowed with great gifts.  
Our Lord's scale of measurement  
was, "For unto whom much is  
given, of him shall much be re-  
quired." The sheekles of the  
rich given into the sacred treas-  
ury made a poor show in com-  
parison with the big-hearted wid-  
ow's two mites; for she gave all  
that she had. Occasionally we  
see a flourish in the newspapers  
over a donation made by some  
millionaire to some charitable ob-  
ject, whereas, if the truth were  
known, he has only given his in-  
come for a single week. Good  
old Auntie R., who used to  
trudge with her tired limbs for a  
long mile to our monthly concert,  
in order to save her car fare for  
the missionary collection, far out-  
shone the millionaire in liberal-  
ity. Her gift meant a real sacri-  
fice; his gift cost him almost  
nothing.

"Much fruit" does not mean oc-  
casional and spasmodic service.  
A follower of Jesus Christ who  
is habitually laborious in every  
good enterprise, who is always  
abounding in love deeds and  
sweet words of sympathy, and in  
ministrations of mercy at sick  
beds, or in poverty cellars or at-  
tices, who distills true piety like  
holy oil into every day of his  
life, who loves to do good, and  
cannot help it, such a Christian  
fulfills Christ's description of  
"bearing much fruit." He has  
a habit of loving his master and  
loving his fellowmen; not on  
special occasions, but all the  
while. It is his way. We can  
count on him; and we go to him  
for a contribution of money or a  
timely prayer or a testimony in  
a prayer meeting, or a good ser-  
vice of any kind, just as confi-  
dently as the owner of that  
bountiful orange tree counts on  
a basket of fruit every spring.  
This blessed fruitfulness is the

gift of the Holy Spirit, which  
dwelleth in him; he is always  
alive because Jesus Christ abides  
in his innermost soul; and sup-  
plies the vital sap.

I once had an elder in my  
church who had received only a  
common school education, and  
lived on a very moderate salary.  
His power was not purse power,  
or brain power, or social power;  
it was sheer heart power. He  
was a prodigious force in our  
church simply from the momen-  
tum of his godliness. When  
any hard work was to be done,  
he never complained of being  
made a pack horse. On the  
evenings for prayer meetings or  
church services of any kind he  
never consulted thermometer or  
barometer. When one saw  
faithful, modest, untiring Elder  
W., he saw just what Jesus  
meant when he said, "Herein is  
my Father glorified that ye bear  
much fruit." Such cases are a  
great encouragement to the  
"rank and file."

If anyone had gone into the  
American Tract Society House  
seventy years ago, he would have  
seen a plain-looking man filing  
orders and putting up packages  
of tracts. The man had come  
from a common school and a car-  
penter's work shop in Connecti-  
cut, with no gift of eloquence  
in a public assembly and no liter-  
ary culture. Yet that plain,  
modest, humble-hearted man was  
in reality the most effective lay-  
man in the city of New York,  
and was a pioneer in the work of  
personal evangelistic labors for  
the conversion of souls, whose in-  
fluence has gone out over the  
whole land.

The writer calls to mind a man  
very much like Elder W.,  
described above. He was an  
humble carpenter and a consis-  
tent member of the home church  
in the long ago of childhood.

So illiterate was this man, that  
his abuse of English would pro-  
voke a smile, sometimes even in  
prayer meeting, when he took

**MICA AXLE GREASE**  
You will make more trips,  
draw bigger loads, save un-  
due wear on box and axle,  
and keep the hard-working  
horse in better shape by an  
occasional application of Mica  
Axle Grease. Nothing like it  
to take the painful, heavy,  
downward drag out of a big  
load. Ask the dealer for  
Mica Axle Grease.  
**STANDARD  
OIL COMPANY**  
(Incorporated)

part. But the Carpenter, like  
his Divine Master, was skillful in  
the art of doing good. He be-  
came an oriel, so to speak,  
as to the needs of the poor, in our  
city, and when one would know  
how to bestow properly his char-  
ities, he was apt to inquire of this  
man.

As the years went by, his in-  
fluence in church and city enlarg-  
ed, and he has become an honored  
deacon, nor was his place in the  
business world a despised one.

Here was an instance of "much  
fruit bearing."

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quest. Address,

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SOLE OWNERS AND MANUFACTURERS.



## John the Baptist.

Read Before Maben Sunday School by Mrs. G. W. Cooke.

In the land of Judea lived an old couple, Zacharias and Elizabeth who had never been blessed with children. About two years before the birth of Christ the old man performed the duties of priest's office, that is, burned incense in the temple of the Lord, while on the outside there was always a great multitude who prayed until he returned to them.

One day when he went in to perform his duty he saw an angel on the right hand of the altar. Seeing the troubled look on the old man's face, the angel said, "Fear not Zacharias, for thy prayer is heard; thy wife shall bear thee a son and thou shalt call his name John. He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and shall be filled with the Holy Ghost." He told the old man that his son would also prepare the people for the coming of the Messiah. Then because Zacharias doubted that such a blessing could come to an old couple, he was made dumb; and when he went out from the temple, he made signs by which the people decided he had seen a vision. Zacharias stayed in that land until time came for him to give up his office, then he returned home.

As was promised the child came. The kindred wanted him named for his father, but the mother said John.

They wondered why because not one of the family bore that name. They went to Zacharias and as he was still dumb, he made signs for writing material and wrote "John." Immediately his tongue was loosened and he spoke praises to God again and again. The people decided that this child must be wonderful and that the Lord would take part in his training.

As the child grew in body he grew strong in Spirit. For a long time he lived in the desert where he prayed and studied how best he might proclaim his mission to the world. When he left this hermit life he began to preach publicly. He was then about twenty-six years old.

Many, many years before, the old prophets taught the people to expect a leader who would greatly bless the nation and prepare them for their Messiah. Misfortune made them long for their Messiah though they had not the faintest idea what his work would be—they thought he might be a king.

As John came preaching to them to prepare a way for the Messiah that interested them at once about this Messiah was what they desired most to hear. John's very appearance created

interest. He came suddenly into their midst, from where nobody knew; his dress was peculiar, camel's hair with a girdle of skin about his loins; his food was locusts and wild honey; his teachings were simple; he insisted on their reform; he showed consciousness of his own power; all these things had a tendency to attract and impress the people.

In his teachings he emphasized the fact that they must repent; and as a sign of this repentance he baptized.

The people wondered who this person was, who was exercising so much influence—he held himself aloof from them, yet seemed to know their very sins. They sent priests and others to him to find out who he was. Some thought he must be the Messiah, some Elijah, some Moses' prophet; he denied all these always saying, "I am the voice of one crying 'in the wilderness,' make straight the way of the Lord." The Pharisees and Sadducees had little faith in his teachings and warnings of the "wrath to come;" they thought themselves righteous because they obeyed their law; but they were interested enough to inquire of his identity and authority to baptize. His reply was, "I, indeed, baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am unworthy to bear; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

John the Baptist always made himself appear so humble as compared with the One whose way he came to prepare. He did not even tell the people he was a cousin to Jesus; he wanted no honor for himself. He told the people at a baptism that there was one among them whose shoe latched he himself was unworthy to tie. There was one who came down into the water to be baptized, just as others had done, when the Spirit from heaven like a dove descended and settled upon him. The Lord had already told John that he should know the Son of God by a sign from heaven. So by this John knew he had baptized with water Jesus Christ who should baptize with the Holy Ghost. By a sign John recognized the Son of God. How many of us have signs by which people may know us and point us out as children of God? Let's try to keep the right sign.

After the baptism Jesus went His way and John kept preaching repentance. When he saw Jesus again he publicly announced "Behold the Lamb of God which taketh away the sin of the world; this is He of whom I said, 'After

me cometh a man who is preferred before me.'"

John was willing and ready to testify for his Christ, even in the presence of his enemies. He was indifferent to what people thought of him, he wanted them to accept the right way to their Messiah. When he saw a person do a wrong he told them about it. When Herod took his brother Phillip's wife, John said, "It is unlawful for thee to have thy brother's wife." This made Herodias, the wife very angry, so for her sake Herod put John in prison. Even this John bore with fortitude as it was a result of his testimony for Christ.

He heard here in prison about Jesus, works and sent two disciples to ask, "Art thou he that should come, or do we look for another?" At this time Jesus was performing miracles and when these disciples delivered their message and saw what he was doing, Jesus said to them: "Go and shew John these things which you do hear and see." When they departed then Jesus said to the others concerning John "This is he of whom it is written, 'Behold I send my messenger before thy face which shall prepare thy way for thee. Verily I say unto you, Among them that are born of women, there hath risen none greater than John the Baptist notwithstanding he that is least in the kingdom of heaven is greater than he.'"

On Herod's birthday there was a great feast given. Because the dance of Herodias' daughter pleased him, Herod promised whatever she might ask, even the half of his kingdom would be given her. At her mother's request she asked that the head of John the Baptist be brought to her on a charger. Herod was really sorry she asked this, but to keep his promise, he sent the executioner who returned with the head of him who first recognized the Son of God and was His witness to the end.

This ended the life of him whom the prophets said would come—would be a voice crying in the wilderness. "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

The one great aim of John the Baptist was to point men to their Saviour. Let's try to follow him, for that is the greatest work God entrusted to His people.

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Teachers Wanted. Fall openings. Write for "Vacher Balm" Covers Southern States. Free registration. Foster Teachers' Bureau, Covington, La., or Clinton, S. C.

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## \$100.00 IN GOLD. DO YOU WANT IT?

Everyone who sends us in a list of English words made up of any, or all, of the letters n

## "French Market Coffee"

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For list of presents and particulars regarding contest, ask your grocer, or write to

## CONTEST DEPARTMENT

New Orleans Coffee Co., Ltd.  
NEW ORLEANS.

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This year Easter falls on the nineteenth day of April. To aid you in preparing for its celebration in your school we offer the best of everything for that occasion, as follows:

## BOOKS FOR EASTER

The Boy Jesus. Rev. Cortland Myers, D. D. Illustrated. Price, 60 cents net, postpaid.

The Coronation of Love. George Davis Boardman, D. D. Price, 50 cents postpaid.

A Lily of France. Caroline Atwater Mason. Price, 50 cents net; postage, 15 cents.

Saturday Afternoon. Rev. Wayland Hoyt, D. D. Price, 25 cents net; postage, 5 cents.

Gleanings from Paul's Prison. Rev. Wayland Hoyt, D. D. Price, 25 cents net; postage, 5 cents.

From Hollow to Hilltop. Mary Lowe Dickinson. Published at 50 cents; now 15 cents per copy; postage, 6 cents.

Spring Blossoms. Mary Lowe Dickinson. Published at 50 cents; now 15 cents per copy; postage, 6 cents.

Side by Side. Mrs. E. Y. Mullins. New edition. Price, 50 cents postpaid.

## CARDS FOR EASTER

A fine assortment of Cards, Booklets, and Folders. Original designs, and appropriate quotations. Price, from 1 cent to 75 cents each. Special prices for Sunday schools. Write for particulars.

## EASTER EXERCISES

We shall publish a new Easter Exercise by Charles H. Gabriel, author of "The Glory Song," entitled "Lilies." Nothing will be issued this year that will contain brighter or sweeter music. It will charm the children and delight parents.

Send for free sample copies. Price, 5 cents per copy in less than 100 lots; 100 copies and over, 4 cents each, express or postage extra. We also carry a large assortment of the best Easter Exercises issued by well-known publishers.

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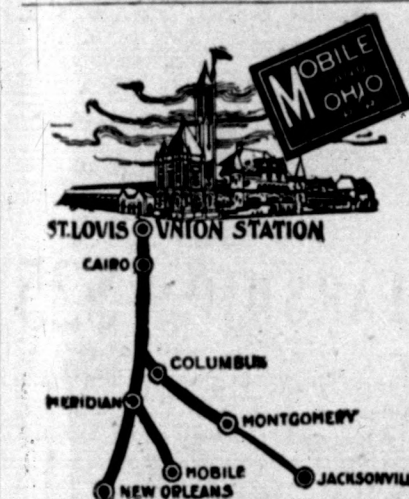
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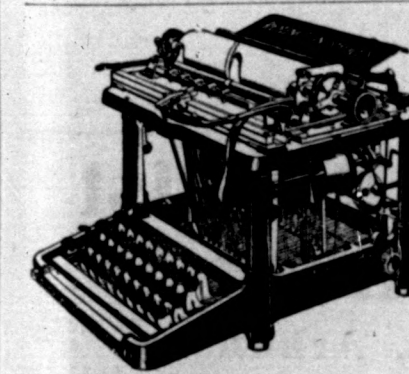
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## Gladys Taylor.

At Duck Hill, on Monday, the 13th inst., we laid to rest the remains of Gladys Taylor, aged four and a half years, who ascended on Sunday morning at 9 o'clock, after having suffered with congestion but two days. The parents, Brother G. BB. and Sister L. A. Taylor bore well this dispensation of God, thus testifying to His sustaining grace in the hour of sudden affliction. We deeply sympathize with these whom God has counted worthy to suffer.

Gladys has not gone from mem'ry, not gone from love; But gone to her Father's house above.

H. Haywood.

## Resolutions of Respect.

Miss Inez Netterville who lost her life in the calamity which befell the Natchez Drug Company March 14th 1908.

Whereas, God has seen fit to remove from our little band of workers our beloved sister, we, members of the Baptist Young People's Union, mourn her loss and bow in submission to God's will, who has promised to be our comforter and helper. Therefore, be it resolved:

(1) That in her death our Union has lost a devoted member and regular attendant.  
(2) That we cherish her memory, and while we mourn her loss, we have the sweet consolation of knowing that one more star has been enlisted to that angelic band who will meet us at the pearly portals to welcome us in.

(3) That we extend to her bereaved family our deepest sympathy and direct them to the loving Father who "doeth all things well." Jesus said: "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live." "Who-soever liveth and believeth in me shall never die." And trusting Him we believe this mighty saying.

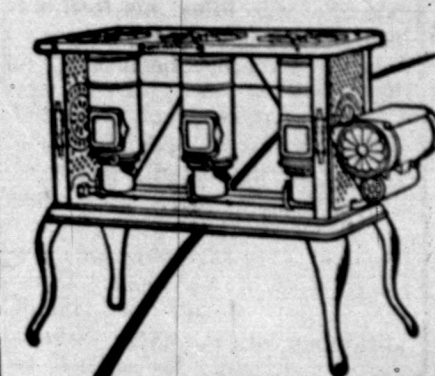
(4) That a copy of these resolutions be spread upon the minutes of the Baptist Young People's Union, that copy be sent to the bereaved family, and a copy sent for publication to the Baptist Record.

Respectfully submitted,  
Baptist Young People's Union,  
Per Miss Carrie Phipps,  
Chester Williams  
Miss Willie Middleton.

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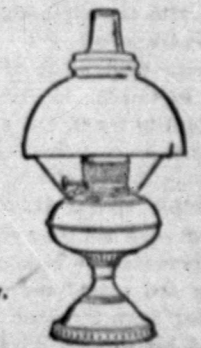
the kitchen actually seems as comfortable as you could wish it to be.

This, in itself, is wonderful, but, more than that, the "New Perfection" Oil Stove does perfectly everything that any stove can do. It is an ideal all-round cook-stove. Made in three sizes, and fully warranted. If not with your dealer, write our nearest agency.

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Meet him with a song;  
Laugh away the clouds of wrong;  
Keep your courage strong.  
'Tis a rough old road at best,  
Running down life's rugged nest;  
To be ready for the rest,  
Learn to hum a song!

Let the old hulk rock and reel—  
Calm her with a song!  
Trial's reefs may test her keel,  
Faith will keep her strong.  
Stars are laughing in the night,  
Beck'ning to the homeland heights;  
O'er the seas are harbor lights;  
Sail on with a song!

—Thomas Elmore Lucey.

There is absolute unanimity on the part of principals and teachers in the Minneapolis public schools that the use of tobacco by children is a very serious evil, and it is our purpose to do all that is within our power to prevent it. The boys who make us the greatest trouble are almost without exception cigarette smokers.

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